markets for their produce *(e.g.* for oranges); or because the new industries introduced by them met with local competition; or because their Jewish customers paid higher prices for their produce than for similar non-Jewish produce. But this is not a safe or permanent basis. Propaganda for *tozereth hayishuv* (Jewish produce) will not work in export trade, and it will be hard to solve the problem how the claim of the Jewish workman to an adequate minimum wage is to be reconciled with the rules of free competition in a capitalist world. A partial solution may possibly be found by the Jewish workmen adapting themselves to the conditions of the country, and by an extension of co-operatives reducing their cost of living, so that with lower money wages real wages may yet remain at the same level. On the other hand, the progressive development of the country leads to a rise in the standard of living of the Arab workmen, and therefore to a demand for higher wages, so that possibly, within measurable time, the rate of pay of Jewish and non-Jewish labour will meet half-way. Should this happen, it will be necessary to prevent the immigration into Palestine of cheap labour from neighbouring countries, or else for these neighbouring countries to raise both their standards of living and their rates of wages.

(3) PROBLEMS o# RELIGION

Up to 1880 the Jews in Palestine were strictly orthodox. This was partly due to the sincere convictions of the vast majority, and partly to the fact that the rabbis threatened any progressive-minded persons with excommunication.

Most of these Jews lived on charitable gifts sent by devout Jews from all parts of the world, to enable them to dedicate their lives to the study of the Torah and of other religious works. This very fact forced them to lead a life of religious devotion.